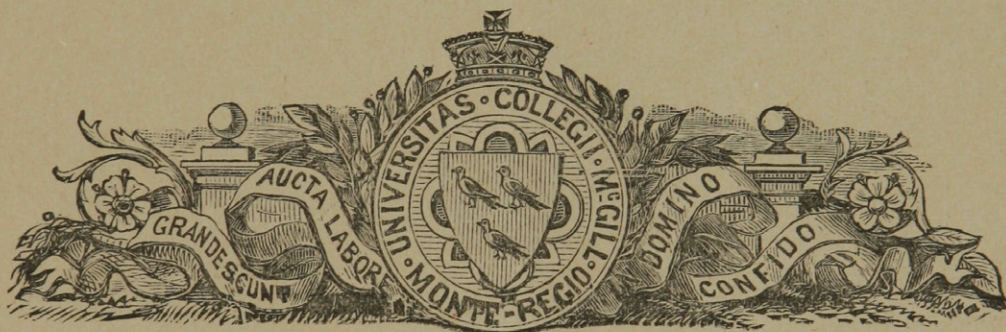


McGILL

UNIVERSITY GAZETTE

Saturday, March 22nd, 1884.



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MCGILL UNIVERSITY GAZETTE.

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Rejected Communications will not be returned, to which rule no exception can be made. The name of the writer must always accompany a communication.

EVENING IN SEED-TIME.

(Translated from Victor Hugo.)

Peaceful and cool, the twilight grey
Draws a dim curtain o'er the day,
While in my cottage-porch I lurk,
And watch the last lone hour of work.

The fields around are bathed in dew,
And, with emotion filled, I view
An old man, clothed in rags, who throws
The seed amid the channel'd rows.

His shadowy form is looming now
High o'er the furrows of the plough;
Each motion of his arm betrays
A boundless faith in future days.
He stalks along the ample plain,
Comes, goes, and flings abroad the grain;
Unnoted, through the dreamy haze
With meditative soul I gaze.

At last, the vapours of the night
Dilate to heav'n the old man's height,
Till every gesture of his hand
Seems to my eyes sublimely grand!

GEO. MURRAY.

Editorials.

It is an undoubted fact that politics, as a distinct feature of college life, do not exist in Canada. A certain proportion of students may take more or less interest in the public questions of the day, debating societies may wrangle occasionally over some unusually prominent political event, but, as a body, Canadian Undergraduates exhibit a marked apathy in this matter. This is probably due to various causes; mainly our non-residential system, which induces a lack of cohesion amongst the students, to the facts that the projects over which they are most enthusiastic are naturally those of a sporting character, and that they seldom combine to promote a literary or intellectual work lying outside of the regular college course of study. In this way political, as well as social or religious agitations, as far as their influence upon the student mind is concerned, are at the mercy of circumstances which are seldom favourable to any great growth of a decided sentiment in the mass of the Undergraduates. At first sight this might seem to favour the formation of an individuality of character, but in reality there is found to be nothing more than a want of direct interest in public affairs. It may be that a great many have decided opinions upon nearly all these subjects, but if we admit that the majority of them have, the main point remains that their college life has no con-

nection with such opinions, which are formed from contact with other scenes and other people. All this goes to reduce the effect of a university life upon a man to a minimum, his capacity for study or rank of scholarship alone remaining to bear evidence of his university training. It is not difficult to show that a young man who confines his attention exclusively to study, while at college, and takes no more than a languid interest in the topics of the day, is allowing some of the best years of his existence to pass away without making up his mind upon matters which may materially affect his future welfare. Because, the student ought to be in a better position to recognize and accept the true, to reject the false, than he will be in later years when prejudices have become ingrained, and the effects of logical mental training have been weakened. This will especially be true of politics, for in no other sphere is a man more liable to play the fool. He may not be secure from committing folly in this direction because he happened to reflect upon passing events while he was at college, but there will undoubtedly be a tendency to act more independently, and to avoid blind partizanship and bigotry. The suggestion in the GAZETTE last session about university representation in Parliament, should have started an agitation which would have brought the question squarely before the public, but how was the proposition received? By the Undergraduates as a matter which looked well in print, but was wholly impracticable, and, therefore, not worth serious consideration. By the Graduates (those who saw it) as something which did not concern them, for never having been accustomed to connect their college with their politics, they had learned to think a political career began invariably after graduation. The extension of the franchise may cause a change by bringing nearer to young men the privilege of having a voice in the choice of parliamentary representatives. But unless university students make use of their knowledge of political economy by practically applying it, their after contributions to legislation are liable to be of an unpractical nature. In the universities of the mother countries we are continually reminded that their members are strongly interested in public affairs, and the contests for the election of lord rectors and similar events are frequently made to partake of a political character. The life of any very prominent literary man reveals the fact that most of his opinions were modified or confirmed by intercourse with his fellows who devoted some of their time to politics while at college. This interchange of ideas enabled him to separate the "chaff from the wheat," and to go out into the world possessed of some advantage over the average young man. Many of the English statesmen, notably Gladstone, Salisbury, and Derby, received their first training in political life in the debating societies at Oxford and Cambridge, which are simply schools of political thought. How to promote the study of politics amongst the ranks of Canadian Undergraduates is another thing. If the force of these remarks is admitted, and McGill students recognize the fact that they lack a medium for such discussion, it is not improbable that some one will suggest a means for attaining the desired end.

A CORRESPONDENT writes to the *'Varsity* proposing an inter-university cricket match, Toronto *vs.* McGill. He ventures to say that two or three men could be found here who could hold a bat, and then he thinks they (the Toronto men) could educate us up to the game. We, too, venture to imagine that one or two could be found at McGill capable of holding a cricket bat, in fact, it occurs to us at the present moment, that one of the best players in Canada happens to be a McGill man, but, nevertheless, we cannot hold out the slightest hope to our Toronto friends that a cricket club will ever be established here, while the college session remains as it is at present. We could not commence to play in Montreal until the middle of May, by which time most of the Undergraduates have left for the country, and on the opening of college in September football practice immediately begins. As a cricket match is not possible, we might have the next best thing, an inter-university lawn tennis tournament. This, we believe, would be quite practicable.

THE present issue of the *Gazette* was not published at the usual time as we waited for some days in order to be able to give our readers the results of the recent law examinations in a complete form.

Contributions.

THE MORALITY OF SHAKESPEARE.

[Portions of a paper read before the Shakespeare Club of Montreal, February 4th, 1884.]

The second species of dramatic writing in which the morality of Shakespeare cannot exist, is based on intrigue. Not that intrigue is not to be found in Shakespeare, but, strange as the expression seems, it is intrigue qualified by morality; in other words, the intrigue turns on the intriguer and avenges itself. Deliberate and uniform pruriency was, with Shakespeare the dramatist, a vile thing. No man whose acquaintance with him extends beyond mere hearsay and illiterate tradition, can, if he possesses sane and ripe judgment, hesitate to acknowledge that the sum-total of his influence tends overwhelmingly to righteousness. If we compare Shakespeare with the drama of a later period when French and Spanish literature influenced our own so strongly and widely that the insular note of Saxon purpose towards higher things was drowned in universal, that is, dramatically universal, airs of no doubtful character, the sturdy soundness of the Elizabethan comes out clear by contrast. He, at any rate, does not make success in immorality the goal of any of his plays. He does not dally with, and glorify rottenness to call forth the applause of the groundlings, though even in his day, certainly in the day of Charles II., such treatment would not have proved caviare to the general. It must not be supposed that the Elizabethan people were embodiments of virtue; indeed, a perusal of the non-dramatic literature that was written during Shakespeare's life-time, soon reveals the depravity of the lowest classes. Beggars, knaves, thieves, and profligates—foul ulcers on the body of the state—a large portion of the community. Shakespeare's first theatre, the Blackfriars, was situated almost within a stone's throw of those low haunts in Whitefriars, which gave that district, better known to many as Alsatia, an evil notoriety during the Elizabethan-Stuart period; his second, the old Globe, lay in the immediate neighbourhood of a district of debauchery. The great Scotch novelist has given us a glimpse of Alsatia, but those who wish to realize the condition of the metropolis as Shakespeare knew it, have to turn to specific Elizabethan comedy, and to the bitter lamentations of young contemporary Puritanism. Yet the little dark spot must not blind our sight to the grand and noble outlines of the general picture, nor must it make us forget that the literary strength and magnificence of the Elizabethan age lack a parallel.

And Shakespeare holds up a mirror to the worse features of social life, but in extremely moderate measure. He holds it up, moreover, to condemn, on the whole, what he saw reflected there. He does not play tricks with humanity—his knowledge of the better parts of men, and his profound belief in the possibilities of the race prevented him from doing that—nor had he any real sympathy with those who were playing dangerous tricks with themselves. How far he was tempted or betrayed, we may conjecture to weariness, but we can never certainly know. We have his works, and his works are the man. And so, if we turn to such plays as *The Merry Wives of Windsor*, *Measure for Measure*—a significant title—and *Cymbeline*, we shall find that Shakespeare is uniformly true to himself. The catastrophe is, in every case, a pointed protest against wickedness. For the gross compound, *Falstaff*, meets his deserts at the conclusion of the *Merry Wives*. Sir Hugh Evans and the fairy band enter, and *Falstaff*, terrified out of his wits, is burnt by their tapers' ends until he roars again, to say nothing of his being pinched black and blue. "I do perceive that I am an ass;" exactly, and an ass being ignorant, "Ignorance itself is a plummet o'er me; use me as you will." It was ignorance of one phase of the morality that Shakespeare teaches that had brought about so emphatic a lesson. In the *Merry Wives*, then, mundane perils of a ludicrous sort, though they might in an instant have become very far from ludicrous, lead to an ending that the dramatist sets forth with earnest purpose. The victim is put in a fair way to begin mundane right-doing, or if he is not, Shakespeare can do no more for him, and so the play naturally ends—and virtuously.

Again, to take up just one point of many, in *Measure for Measure*. Vainly does Claudio draw with despairing hand a vivid picture of death's horrors—a Dante's deepest Hell of ice, a part of them—and beg his sister to save him by ruining herself. If that is the condition of salvation, Claudio must die—die without a plea from Shakespeare. He is saved in a manner that may offend purism, but he is saved righteously. Nor, on the other hand, must we regard Isabella, the sister, as any abstraction of righteousness. The brother prayed to flesh and blood, and flesh and blood possessed a purity of adamant firmness. Isabella was a woman, nothing more, nothing less, and that with Shakespeare meant a great deal. He is not going to leave her immured within convent walls, even though her spiritual nature called at one time for more strict conventual restraint in order that flesh and blood might be thrust down into complete subjection. He will bring her out into the broad and kindly light of fact, or rather makes her bring herself out; for with fact, with the world, he and his people are essentially concerned. The world lay before them as it had not lain during mediævalism, and the idea that man ought to make the best of it, and that one of the best things man could do was to make something good of it is reflected everywhere in Elizabethan literature. And so Isabella abandons conventual unrealities and becomes the Duchess of that very city where a looker-on could see

"Corruption boil and bubble,
Till it o'er-run the stew."

And she had a chance of showing her purer nature there.

Or if we turn to yet another play in which intrigues seems to be a central thought—I mean *Cymbeline*—how grandly strong are Shakespeare's strokes for morality! The actual intriguer whose voice was that of a Briton but whose brain, and whose hands were those of an Italian—

"Mine Italian brain
'Gan in your duller Britain operate
Most vilely"—

is last seen on his knees beseeching to be killed. As with Iachimo, so with Posthumus, the husband who connived at the intrigue:—

"O, give me cord, or knife, or poison,
Some upright justicer! Thou, king, send out
For torturers ingenious; it is I
That all the abhorred things o' the earth amend,
By being worse than they. I am Posthumus,
That killed thy daughter:—villain-like I lie;

That caused a lesser villain than myself,
A sacrilegious thief, to do't:—the temple
Of virtue was she; yea, and she herself.
Spit, and throw stones, cast mire upon me; set
The dogs o' the streets to bay me; every villain
Be call'd Posthumus Leonatus; and
Be villany less than 'twas! O, Imogen,
My queen, my life, my wife! O, Imogen,
Imogen, Imogen!"

"It is not with silent forgiveness that Imogen receives back her husband; there are words of quick and exquisite mockery of joy. Posthumus had struck her to the ground, in her disguise as Lucius' page, because she had seemed to make light of his love and of his anguish. Imogen, with one playful reproach for this last error of her husband, as if that were all she had suffered at his hands, and a happy mocking challenge to him to be cruel again, has her arms round his neck, making the union of wife and husband perfect in a moment, forestalling all explanation, rendering forever needless the painful utterance of penitential sorrow."—(Dowden.) The deepest note of *Cymbeline* has been sounded; what follows is merely adjustment.

Thus far we have used Shakespeare, and, I think, fairly used him, to show two differences between his work and other work of like form. We have separated him, firstly, from those who enforce morality on the earth by holding up other-world tortures that await the immoral; and, secondly, from those who neglect mundane peril as the result of immorality, by proclaiming either that there is no peril at all—a statement to which every-day experience gives the lie—that the venture is worth the peril, which most people who use their eyes and their brains know to be equally false. And having thus far attempted to show what Shakespeare is not, let us approach him more on the positive side and see the specific and more minute differences which distinguish two or three of his plays—and, first, the first play of which he appears to have written the whole. *Love's Labour's Lost* is mere whipped syllabub, compared to Shakespeare's middle and later work. And yet the sound purpose, the firm morality of the piece, runs along its surface throughout, there being not much depth into which it can play down. What is that purpose? Stated in the most comprehensive manner it is this: That secluded worlds of man's creation, apart from the larger world in which his true sphere lies—true, because the human microcosm has parts adjusted to and only adjustable by, experience along the whole macrocosmic line—the purpose, I repeat, is to show that such secluded worlds are unnatural, and, therefore, unreal, and, therefore, false, and, therefore, doomed to failure; in this instance at the first touch of healthy reality. Away with feasting, sleep, and life in any other sphere except that which belongs to men exclusively, says King Ferdinand; swear to it, Lords, all three! And with a protest from one of the three, who demurs to the conditions, on the ground of common-sense, and with a hint that mutual effort will fail, the existence in the half-world, the maimed world, is commenced. *Love's Labour's Lost*, in spite of its avalanche of bad wit and its Euphuistic subtlety, is the fore-runner and the serious opposite of Tennyson's *Princess*, where the half-world of woman is brought to naught by an infant (Mr. S. E. Dawson's interesting *Study* gives due weight to this feature), just as Navarre's academe is brought to naught by a Princess of France and her ladies-in-waiting. At the outset of his career as a dramatist, when his mind was in the somewhat frothy state of youth, Shakespeare could deal with an important problem, even though he clothed it in the lightest possible dress. The signs of the 'prentice hand are everywhere visible in *Love's Labour's Lost*, but so is the sign on which this paper is written. Of course there is no sublimity in this play—the nature of things does not render that possible—there is no terror, no Æschylean striking down into the roots of existence, no antiphon of Nature in her most terrible of moods, as in *Lear*, or as in Tennyson's sharp, sympathetic *Man-and-Nature* touch at the beginning of *Vivien*, "A storm was coming, but the winds were still." Yet there is complexity of some moment, and a great deal more than meets the eye at first glance.

CHAS. E. MOYSE.

(To be continued.)

GREEK LETTER SOCIETIES.

A great deal of interest appears to be taken in the affairs of the Greek Letter Society recently discovered in McGill, and, though numerous wild and contradictory rumors concerning it are floating about upon the sea of college gossip, yet, strange to say very few appear to have any idea whatever of the actual nature of such societies, and a few words about them as they exist in the States will not be out of place. These Greek Letter Societies or Fraternities, though a novelty in Canada, have existed for over a hundred years in the States, and their members are known there by the generic name of "Greeks."

Up to the year 1825 these societies, (one of the eldest and best known of which, the Phi Beta Kappa, still exists nominally at Harvard), were of a purely literary nature, and though they formed branches in other universities, still they were so stiff and formal that they were merely patronized for want of anything better.

In 1825 the first Greek Letter Fraternity proper, the Kappa Alpha, was founded at Union College, and from this time forward the societies have been first of all social, and their literary character has been a secondary consideration. These social clubs became very popular, and began to establish branches, or chapters as they are called at other colleges, finally supplanting entirely the old literary societies. The feeling against them was, at first, very bitter, the opposition being from their fellow-students technically called neutrals, from the old literary societies, and from the college authorities, and vigorous efforts were made to "Boycott" both the societies and their members. These charitable designs were not, however, successful, and the societies continued to flourish and increase until the civil war, which checked the system everywhere, and utterly destroyed several colleges and fraternities in the South. Since the war they have recommenced more vigorously than ever, and have been especially prosperous in the Western States.

The Fraternities are either general (having chapters in several colleges), or local (confined to one college). The former are the most important, and, as a rule, confine their chapters to the largest and most important colleges in America, being careful to make sure of the quality of a college before allowing a chapter to be established there. As we have hinted above, the objects are social, the advantage of belonging to a large Fraternity being that of an introduction to its alumni who, perhaps, are to be found in every large town in the United States.

At the college the societies fill the same place as the German *Corps*, barring the drinking and duelling, and are intended to develop the social qualities of their members. The fear on the part of the non-society men that these societies have as their object the running of petty college politics does not seem to have a very logical basis, (at least as regards general fraternities, though it might have with the local ones), for these men having a wider knowledge of college life, and having wider sympathies through their intimacy with men in other colleges, would be the very ones to see the folly and narrow-mindedness of this proceeding. A fear on the part of the authorities of the dangerous tendencies of such societies merely shows that those authorities are conscious of having admitted into their colleges children who should have been kept at school, and the fault is their own by lowering the standard and admitting such persons. Socially, it would appear as if no one had any right to object to his neighbor belonging to such a society any more than to object to his religion or any other private matter. Since the society cannot be aggressive, provided its members don't make themselves personally obnoxious to their fellow-students, its existence or membership would appear to have little to concern those who do not belong. The fact that these are called *secret* societies has always furnished a strong argument against them, but really their secrecy is merely nominal, and not intended as a cloak for their imputed misdeeds. It appears to arise from their considering that their society affairs do not concern other people, and considering that they would be looked upon as conceited and self-important if they flaunted their "Greek" proclivities before the eyes of their fellow-students.

In the absence of positive evidence they can only be known by their fruits, and considering that there are in America nearly

50 general Fraternities, comprising about 750 chapters, and having a total membership of over 70,000, it must be acknowledged that they appear to supply some want in American college life and their objects must be worthy ones when we find numbers of such men as James Russell Lowell, President Arthur, President Elliot of Harvard, Dr. Oliver Wendell Holmes and Dr. Wm. Pepper of the University of Pennsylvania, proud of having belonged to these societies.

No one would attempt to prove that society life is college life or can replace it, or exist apart from it. It is, on the contrary, merely one of the organs in the economy, and its function does not conflict with the enjoyment of life at college, but tends, together with college sports, dinners, songs, &c., to vary the monotony, and make it less like a mere weary round of lectures and examinations. After all, it is *chacun à son gout*, for we find that while one man prides himself upon being a "Greek," another equally plumes himself upon not being a "Greek," each one thinking all the better of himself therefor; and so honours are easy, every one is satisfied, and the world wags on.

ALF. OMEGA.

GEORGE ELIOT'S NOVELS.

(A Paper read before the University Literary Society, 7th March, 1884.)

So many sketches, biographical, critical and otherwise, appeared in our periodical literature immediately after the death of this gifted authoress, and so much is still being written about her, that it seems rash to attempt to add anything to what has already been advanced in connection with her life and writings. My excuse, however, for jotting down these cursory notes upon a subject which has already been treated of by the great writers, is to be found in the pleasure which we feel in giving our individual impressions of something which deeply interests us. Perhaps, too, it may not be altogether useless for humble readers to compare their opinions of favourite authors, and to state what points most strike them as notable or characteristic.

It is a commonplace fact that how numerous soever an author's writings may be, it is generally found that there are present characteristic features which enable the reader to recognize the hand that wrote, or, at all events, in passing from one work to another, to determine the fundamental similarity of thought pervading each. This is, of course, more strikingly exhibited in some writers than in others, and to say that a certain sameness pervades the works of any artist, it must be remembered, is not necessarily by so much to depreciate their worth. If the writer's character, as in George Eliot's case, be of a strong individual cast, if there be in addition a unity of purpose, and a stable well-determined ideal, then, throughout all the varied expositions of men and things, the underflowing sameness which you will be able to detect, will be but the reasonable expression of the individuality. For it would seem that even in simple descriptions of places or things our predilections and aversions help to stamp the pictures with reflections of our own nature. In no kind of writing is more scope afforded the artist for diversifying his productions than in novel writing, while at the same time, there is, perhaps, no part of literature in which the fact of which I have just spoken is oftener exemplified. One can hardly help being struck with this feature of homogeneity, if I may use the expression in such a connection, in reading through George Eliot's novels.

One of the first things which strikes one as especially attractive, is the love which is evinced by George Eliot for depicting the simple country life of English peasantry; and nothing is more charmingly interesting than the romantic incidents and remarkable developments of character among the poorer classes, which are drawn by her in such true and pleasing colours. Except in *Romola*, she went back into no remote past, and sought no far land for the inspiration of her stories. And in making common country folk speak to us, she makes them speak in their own language. Her English dialects are pure and simple—in fact, her language is classic throughout. It may be mentioned that her father was a land agent, but had begun life as a carpenter and joiner, and is believed to have

been the prototype of Caleb Garth. This fact may have had some slight influence in determining the authoress's choice of characters for her books.

Again, no one can but admire the deep sympathy which the writer always feels with those who are in need of pity, or be pleased at her acquaintance with and appreciation of the struggling everyday life of the poor and halting. As she herself says in *Scenes of Clerical Life*, "my only merit must lie in the truth with which I represent to you the humble experience of ordinary fellow mortals. I wish to stir your sympathy with commonplace troubles—to win your tears for real sorrow; sorrow such as may live next door to you—such as walks neither in rags nor in velvet, but in very ordinary decent apparel." A recent writer truly remarks that "generally speaking, her novels all treat of the influence of adverse circumstances on the inner life of the actors. It is essentially the spiritual life of her heroes and heroines which interests the writer." Such a style of novel, no doubt, does not meet the fancy of all readers, a fact which the author seems to have been well aware of. "An utterly uninteresting character!" I think I hear a lady reader exclaim. Mrs. Farthingale, for example, who prefers the ideal in fiction; to whom tragedy means ermine tippets, adultery, and murder; and comedy, the adventures of some personage who is quite a 'character.'" We fear that there are a good many Mrs. Farthingales and, perhaps, Mr. Farthingales, as well.

Then, too, her fondness for the country gives to many of her stories a freshness all their own; she leads her readers through pleasant places, and prepares for the lover of nature a repast amid trees and lanes, grassy planes and sweet-smelling flowers. She has the rare knack of describing without becoming tiresome.

It is difficult to help noticing how frequently in her stories, George Eliot gives us her thoughts upon the English clergy, indeed, there is hardly a story in which she does not, by some means or other, introduce a clergyman. Not only in her *Scenes of Clerical Life*, but in most of her other works she lets her readers see her preference for the practically Christian parsons, even though their evangelicism be at times apparently deficient. She, sometimes, even seems to go out of her way in order to show her admiration for the men who are not merely content with doctrine, but are careful to possess themselves of a love for humanity. She lashes with remarkable power the canting hypocrite, and in a quiet, generous way, satirizes the faults of all, from high churchman to dissenter. She was herself in early life a devout evangelical, but her views gradually changed till she became a professed follower of Comte. Her descriptions of clerical life in England of fifty or sixty years ago, are, indeed, full of information as they are most interesting, and present, on the whole, a vivid picture of the actual character of this important class at that epoch; although, we have lately seen it maintained, with, perhaps, a good deal of truth, that she was rather unfair in dealing with the established clergy. But all her clergymen were not like Mr. Gascoigne. In recalling the story of Adam Bede, you must dwell on the life of the Rev. Mr. Irwin, while the benevolence of Mr. Kenn must ever be associated in one's mind with Maggie Tulliver's sad career. Mr. Amos Barton and Mr. Cleves form a strong contrast in *Clerical Life*, and Mr. Gilfil is a type in himself. "We've had a very good sermon this morning," was the frequent remark, after hearing one of the old yellow series, heard with all the more satisfaction because it had been heard for the twentieth time; for to minds on the Shepperton level it is repetition, not novelty, that produces the strongest effect, and phrases, like tunes, are a long time making themselves at home in the brain. Mr. Gilfil's sermons, as you may imagine, were not of a highly doctrinal, still less of a polemical cast. They perhaps did not search the conscience very powerfully; for you remember that to Mrs. Patten, who had listened to them thirty years, the announcement that she was a sinner appeared an uncivil heresy; but, on the other hand, they made no unreasonable demand on the Shepperton intellect—amounting, indeed, to little more than an expansion of the concise thesis, "that those who do wrong will find it the worse for them, and those who do well will find it the better for them; the nature of wrong-doing

being exposed in special sermons against lying, back-biting, anger, slothfulness, and the like; and well-doing being interpreted as honesty, truthfulness, charity, industry, and other common virtues, lying quite on the surface of life, and having very little to do with deep spiritual doctrine." Then there was the Rev. John Lingon—

"A jolly parson of the good old stock,
By birth a gentleman, yet homely too,
Suiting his phrase to Hodge and Margery
Whom he once christened, and has married since,
A little lax in doctrine and in life,
Not thinking God was captious in such things
As what a man might drink on holidays,
But holding true religion was to do
As you'd be done by—which could never mean
That he should preach three sermons in a week."

The names of many others will occur to the reader such as Mr. Farebrother, Mr. Cadwallader, Mr. Tyke, Mr. Tryan, Mr. Crewe, and so on. In no case, however, does George Eliot allow herself to judge too harshly of the lives of these men, but true to her character she seeks to appreciate the difficulties of their position and gives them credit for their conscientious efforts whether well directed or not. "It is apt to be so in this life, I think," to quote her own words, "while we are coldly discussing a man's career, sneering at his mistakes, blaming his rashness, and labelling his opinions—'Evangelical and narrow,' or 'Latitudinarian and Pantheistic,' or 'Anglican and supercilious'—that man, in his solitude, is perhaps shedding hot tears because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word, and do the difficult deed." With such a sympathetic understanding her criticism could not be harsh.

But talking of Mr. Gilfil reminds us how fond he was of children and how he loved to chat with them, and make their little hearts glad with sugar plums and other goodies out of his wonderful pocket. The children in George Eliot's novels form a subject of study in themselves. The chief points about them are their perfect naturalness, their influence for good, and the unobtrusive way in which they are introduced. The authoress portrays no little cherubs too good for this poor earth of ours, and in not doing so she is, of course, only conforming to her general character as a writer. But notwithstanding that her children are everyday human children, such as we ourselves must have come across, yet their heaven-born mission is continually manifested, their benign power is ever and anon referred to. Moreover, except in the *Mill on the Floss*, her children are not brought very prominently forward, while at the same time they are always found to come in naturally, and they are conveniently made to retire before they have become tiresome. Charity, we know, covereth a multitude of sins, and no small sign of this charity is the love of children. To judge from her writings, George Eliot must have loved children fondly, and she not only loved them but understood them, and understood how to portray them.

There is a certain type of character which our authoress is very fond of painting—that type of which Adam Bede and Tom Tulliver are examples. Of course there is a vast difference between Tom Tulliver and Adam Bede, and yet they resemble each other as much, perhaps, as two characters drawn by the same hand could be expected to do. They had both indomitable wills; they both devoted themselves with all their energy to do what they considered their work here, not setting much store by doctrinal teaching, but rather looking to works. That large-boned fellow Adam expresses his opinion that "good carpentry is God's will" and "scamped work of any sort is a moral abomination." They had, too, a sufficient consciousness, and this is the less admirable side of their nature, that whatever course they pursued was the right one, nor were they very patient of the insufficiency of others—in a word, there was something of the Pharisee in both of them. But it seems rather unfair to class Adam Bede with Tom Tulliver after all. There was a great difference between these two sturdy men. Tom was a thoroughly obstinate, cold, unlikeable fellow, while Adam was more sympathetic and kindly; Tom's prototype I shall not grieve if I never meet; Adam's I should respect and admire. True, Tom may have misunderstood his sister, and

indeed, he is supposed to have changed his unrelenting nature at the last moment when she came to save him. They were not separated in death; but the change came rather late, which, had it come sooner, might have made so many miserable lives happy. But events in real life do not always turn out joyously. Neither do they in George Eliot's novels. Apparently the author did not believe in dropping the curtain amidst sunshine and marriage. Many of her stories leave a rather sad impression upon our natures when we have finished them. But this is only a part of that character which she faithfully maintained of an intensely realistic writer.

We can easily understand, notwithstanding George Eliot's undeniable popularity, that many should feel rather oppressed by the conservatism expressed in her great love of old-fashioned simplicity, that those who feel themselves fired with the spirit of radical reform should feel impatient in reading of emotions and predilections of which they have had no experience, and which, therefore, they cannot properly understand. This conservatism of hers is amply manifested in her love of the picturesqueness which is so apt to disappear before the march of modern improvements. There can be no question but that we lose heavily in losing picturesqueness, but it is more debatable whether the cause of its disappearance brings us in every case incalculable blessings.

But, after all, the most striking and in truth one of the most important characteristics of these novels is the utter absence of any immorality, or rather the conspicuous presence of a very high moral tone. This fact cannot fail to obtrude itself upon the notice of the most careless reader. It is not very difficult to discern the leaning which the author's theological opinions took. About the latter we do not imagine all will agree, but no one can deny that she preached a sound practical creed, and none but fanatics will dislike her for this. It is not our intention to speak of her philosophical rank *per se*. In most of her books we only see the practical side of her ethical convictions; she does not trouble her readers much with systems of philosophy. As a moral teacher she must meet with the unqualified approval of almost everyone. *Romola* is perhaps her nearest approach to a philosophical novel. And yet *Romola* is a simple everyday story, simply told. The plain intent of the story is to teach a lesson of great practical value with regard to the relations of married life. Still its philosophical connection may be traced in the lesson afforded by Tito's fate, the lesson that the truest happiness must be found in the abasement of self. This is the great truth which we find *Romola* teaching little Lillo in the touching scene with which the story closes. Tito's tragic fate may be traced back to his wish to avoid unpleasantness to himself. *Romola* remembering this warns Lillo to think of others before his own pleasure. And this, too, was the gist of Savonarola's teaching; this was the thought which inspired *Romola* with new life and courage when the great preacher met her on her first flight from Florence. He made her feel for the first time the deep significance of her domestic bonds, and he reminded her that the best alleviation she could obtain for her own sufferings would be found in striving to alleviate the sufferings of others. Had *Romola* been a mother as well as a wife, she would have felt herself bound to Florence by her duty towards her children. She was not a mother, and it was more difficult for her on that account to feel that she had duties for the sake of which it behoved her to remain and endure. The flow of her affectionate impulse had been turned back by the heartless conduct of her husband. Then Savonarola came and opened a new course for her sympathy, where it could flow out in a stream more extended if less intense. The second flight from Florence was caused by a revulsion of feeling, the result of new trials, rather than any failure in what Savonarola had recommended for her. Her wounded affections and strong spirit rose and overpowered her whole being when the godfather whom she loved was murdered, and her revered guide turned out a personal failure. She lost patience, and with her patience all faith in human nature. Then finding herself in the presence of actual human suffering her sympathetic nature is at once called into play, and after time has somewhat healed the great deep wounds and her young life has asserted itself, she once

more returns to her place in Florence. Romola's majesty of character is shown forcibly in the fact that she allowed no petty jealousies to call her away from her highest duties. We imagine that her story has met the case of many a reader, we feel sure that it has given courage and hope to many a wife. If this were the only good George Eliot's writings ever did, they have done a great deal. But we take it that the other lesson which may be derived from the story is this, that there must for true happiness between man and wife be a certain sympathy of feeling and thought over and above mere love. It affords a verification of the statement that

"Where friendship is by fate designed
It forms a likeness in the mind."

In this connection one is reminded of the sensible words of Charles Lamb. "What a woman should demand of a man in courtship or after it, is, first—respect for her as she is a woman—and next to that—to be respected by him above all other women." Tito can hardly be said to have respected Romola, since he did not respect a wish which was sacred with her, the wish of her dead father. Many others have given expression to this same truth. The younger Dumas says that "love without esteem cannot reach far, nor rise very high; it is an angel with but one wing." Schiller, too, sounds a warning note in his *Song of the Bell*:—

"See ye, who join in endless union,
That heart with heart be in communion."

George Eliot, herself, seems to have had a horror of the consequences of a neglect of this warning. "Hard speech between those who have loved," she writes, "is hideous in the memory, like the sight of greatness and beauty sunk into vice and rags." Love, we admit, can work wonders, but it is too much to expect that even it can withstand for years the strain which will most assuredly arise from the continual contact of dissonant natures. The story teaches us to love wisely. It possesses, in addition to its other merits, the charm of a historical novel, while it is, perhaps, the most artistic and romantic of all her works.

Middlemarch claims our interest in a special manner, because it is supposed to be a picture, more or less indistinct, of the author's own life. As we have mentioned before, her father is supposed to have been the prototype of Caleb Garth. Caleb seems to us to have had many points of resemblance to Adam Bede. The latter believed that "good carpentry is God's will," and that "scamped work of any sort is a moral abomination." The same feeling possessed Caleb, for we read that "though he never regarded himself as other than an orthodox Christian, and would argue on convenient grace if the subject were proposed to him, I think his virtual divinities were good practical schemes, accurate work, and the faithful completion of undertakings; his prince of darkness was a slack workman." But Caleb Garth had not that iron character and executive power which distinguished Adam Bede. The former was an elderly, soft-hearted edition of the latter, without his surpassing strength of will. The other members of the Garth family, as well as the Vincys, are all interesting. Mr. Vincy was a kind-hearted old soul with all his faults. "And I should have thought, but I may be wrong," says he, "that there was no religion to hinder a man from believing the best of a young fellow, when you don't know worse. It seems to me, it would be a poor sort of a religion to put a spoke in his wheel by refusing to say you don't believe such harm of him as you've got no reason to believe." This same spirit that fired the good-humoured mayor of Middlemarch might, with little harm, be inspired into the breasts of some of our religious people in the present day. We should all remember when we sit down to judge others that "it is but a shallow haste which concludeth insincerity from what outsiders call inconsistency—putting a dead mechanism of 'ifs' and 'therefores' for the living myriad of hidden suckers whereby the belief and the conduct are wrought into mutual sustenance."

Whereas, most authors end their narratives in the climax of marriage, George Eliot makes that event but the starting point in the careers of her heroes and heroines. This is, again, but part of her character as a realist. Somewhere in *Middlemarch* she says, "Marriage, which has been the bourne of so many narra-

tives, is still a great beginning, as it was to Adam and Eve, who kept their honeymoon in Eden, but had their first little one among the thorns and thistles of the wilderness. It is still the beginning of the home epic—the gradual conquest of irremediable loss of that complete union which makes the advancing years a climax, and age the harvest of sweet memories in common."

The quiet satire in these novels is sometimes very fine, but no matter how stinging, is always in good taste. Take, for example, the description of the gossip-mongers in Middlemarch. "In Middlemarch, a wife could not long remain ignorant that the town held a bad opinion of her husband. No feminine intimate might carry her friendship so far as to make a plain statement to the wife of the unpleasant fact known or believed about her husband; but when a woman with her thoughts much at leisure got them suddenly employed on something grievously disadvantageous to her neighbours, various moral impulses were called into play, which tended to stimulate utterance. Candour was one. To be candid, in Middlemarch phraseology, meant to use an early opportunity of letting your friends know that you did not take a cheerful view of their capacity, their conduct, or their position; and a robust candour never waited to be asked for its opinion. Then, again, there was the love of truth—a wide phrase, but meaning, in this relation, a lively objection to seeing a wife look happier than her husband's character warranted, or manifest too much satisfaction in her lot; the poor thing should have some hint given her that if she knew the truth she would have less complacency in her bonnet, and in light dishes for a supper party. Stronger than all, there was regard for a friend's moral improvement, sometimes called her soul, which was likely to be benefitted by remarks, tending to gloom, uttered with the accompaniment of pensive staring at the furniture, and a manner implying that the speaker would not tell what was on her mind, from regard to the feelings of her hearer. On the whole, one might say that an ardent charity was at work setting the virtuous mind to make a neighbour unhappy for her good." From almost every page sarcastic touches of this kind could be collected.

In the same novel the author's great sympathy with those who have had high aspirations, but who have turned out failures in life, is very marked. The way in which Lydgate's life was marred by his marriage with Rosamond is carefully delineated, and the steps by which sordid cares supplanted his enthusiasm in scientific research. He slid "into that pleasureless yielding to the small solicitations of circumstance, which is a commoner history of perdition than any single momentous bargain." As to what Lydgate's feelings were, "only those who know the supremacy of the intellectual life—the life which has a seed of ennobling thought and purpose within it—can understand the grief of one who falls from that serene activity into the absorbing, soul-wasting struggle with worldly annoyances." But, of course, the central figure in this story is the ideal Dorothea. In the case of Lydgate and Rosamond, the unhappiness of the marriage would seem to have arisen from a want of community in their intellectual natures; they lived in totally different worlds. But in Casaubon's case, the cause was more or less different. True, Dorothea was a good deal disappointed in the value of Mr. Casaubon's attainments, but the truth is that there was no mutual sympathy—there could be none with such a disparity of age. One is more likely to be surprised that Dorothea ever married this emotionless old bookworm. To understand this we have to keep in mind her own emotional character and the circumstances under which she grew up. Had her impulses been properly guided, or had her opportunities for knowing the world been greater, it is probable that she would not have been so carried away by the scholarship of Mr. Casaubon. Dorothea is, however, at best, but a very visionary character. It will be interesting to see, when Mr. Cross's work appears on this side of the Atlantic, how far George Eliot drew from her own experience for the numerous examples of conjugal infelicity which we meet with in *Middlemarch* and her other novels.

Felix Holt is an extremely interesting book, the narrative running along in a lively strain from the very beginning to the

end. It is of a much lighter style than the other stories of the same group, but there is not the same depth for a thoughtful reader. The only remarkable characters in the book are Felix himself, and Miss Lyon. Harold Transome is, to our mind, a rather superficial personage, whilst Mr. Lyon is a kind of man not often met with. The narrative is interesting and even exciting and the reader is carried swiftly along by it.

Daniel Deronda exhibits, perhaps, more study than any other of George Eliot's novels, except *Romola*. Daniel is a majestically drawn character, but the author's idealism and sentimentalism seem to have got the better of her in this case, and, as a consequence, *Deronda* is more decidedly of a fictional stamp than is usually the case with her heroes. The boy, Jacob Cohen, is inimitable. The end of the story, as usual, is unsatisfactory. One would like to know whether Hans became an R. A., Rex Gascoigne, Lord Chancellor, and Gwendolen, a woman happy in good works. The hero having been disposed of, all the rest is left to the imagination of the reader.

We shall close by quoting the words of Anthony Trollope, or Mrs. Trollope's husband as he is now generally known, concerning our author. "Her imagination," he says in his autobiography, "is, no doubt, strong, but it acts in analyzing rather than creating. Everything that comes before her is pulled to pieces so that the inside of it shall be seen, and be seen, if possible, by her readers as clearly as by herself. This searching analysis is carried so far that, in studying her later writings, one feels oneself to be in company with some philosopher rather than with a novelist."

J. RALPH MURRAY.

College World.

MCGILL.

THE Annual Dinner of the Undergraduates in the Faculty of Law will take place in the Richelieu Hotel on Tuesday, 25th instant.

MR. PETER REDPATH has subscribed in the name of the library, for the new English dictionary published under the auspices of the Philological Society.

LACROSSE.—All lacrosse players, and those wishing to play, are requested to practice with the local clubs during the coming summer so as to be in good training on their return to college next autumn, when a club is to be organized from which a good team must be selected. (By request).

A MEETING of the Graduates' Society was held on the evening of Saturday, 16th instant, when the election of Representative Fellows took place. Mr. W. McLennan, B.C.L., was elected Fellow for Law, and Dr. Osler for Medicine.

THE Committee of the Graduates' Society have appointed a committee consisting of Messrs. J. S. McLennan, B. A., E. B. Greenshields, B. A., and W. Molson, M. D., to co-operate with Messrs. E. Lafleur, B. A., J. R. Murray, B. A., and J. H. Burland, B. Ap. Sc., in taking measures for the establishment of a University Club. A canvass of the Graduates, we believe, will be immediately undertaken.

THE Primary Class presented their esteemed *confrere*, Dr. Cook, with a series of beautiful copper medals bearing the face of her most gracious majesty, Queen Victoria, stamped in relief, together with many other tasteful designs known in the vernacular as heads and tails. They also presented him with the portraits of several deservedly popular bank managers, gracefully executed by the British American Bank Note Company. The whole was tastefully arranged in a *cul de sac* (not Douglas's), and an illuminated address was presented. Dr. Cook, evidently much touched, arose to reply, and in a voice choked with emotion assured them that they had at last found the way to his fond old heart, and expressed a hope that they would not forget it, whereupon Dr. Cook was bounced and the meeting adjourned promiscuously.

THE first meeting of the McGill University Song Book Publication Committee took place on Friday evening, March 7th. The representatives appointed by the different Faculties were all

present, except the representative from Law. The following officers were elected:—

Chairman, Mr. W. Stewart (Arts); Secretary, Mr. C. W. Wilson (Med.); Treasurer, Mr. E. P. Mathews (Science); the other members of the Committee being: Mr. G. H. Dawson (Science); Mr. C. H. Livingstone (Arts); Mr. A. W. Campbell (Med.); Mr. N. T. Rielle (Law).

After preliminary business had been gone through, the Compilation Committee were appointed, viz.: Professors Harrington and Moyse, Messrs. Gould, McLennan, Stewart (Arts); Wilson (Med.); Rielle (Law); Matheson (Science).

After further business the meeting adjourned till Wednesday afternoon, March 12th, when the second meeting was held to discuss the form and size of the proper book, and estimates for publishing. This done, the meeting adjourned. The contributions are coming in fast, and there seems to be no doubt but that the book will be a great success.

NOTICE.

1. The Publication Committee of the McGill University Song Book give notice that two prizes of the sum of ten dollars and five dollars respectively will be given for the first and second best new original McGill College songs, with or without chorus.

2. All communications, with the *nom-de-plume* of the writer attached, are to be sent in to the Secretary of this Committee, not later than June 1st, 1884.

3. Communications are to be accompanied by a sealed envelope, bearing the *nom-de-plume*, and containing the name and address of the writer.

4. This competition is open only to graduates and undergraduates of McGill University.

5. The Judges will be members of the Competition Committee.

All students are specially requested to send in to the undersigned any songs which they would like to see published.

C. W. WILSON (Med. '86),

Secretary.

UNIVERSITY LITERARY SOCIETY.

ON 29th Feb., Mr. C. J. Doherty occupied the chair. The question of the public debate was again brought up, when Mr. Oughtred, seconded by Mr. Cross, moved that the gentlemen appointed to speak be asked to make another report. Mr. P. G. McKenzie, seconded by Mr. J. R. Murray, moved in amendment, that the resignations of Messrs. Hague and Arthy be accepted. Amendment carried. Mr. L. T. Leet gave notice that he would move at the next meeting that the society proceed to elect two new speakers. Mr. Oughtred gave notice that he would move on the same evening, that there be no public debate this year. The question for the evening was then taken up. "Should the Women's Suffrage Clauses in the New Franchise Bill be adopted?" Messrs. Oughtred and Leet spoke in the affirmative and Messrs. A. G. Cross and McKenzie in the negative. After an exceedingly poor debate a decision was given for the negative, and the meeting adjourned.

The President, Mr. C. J. Doherty, was to have read an essay on the "Ancient Laws of Ireland" on the 7th inst., but, unfortunately, through illness he was unable to be present at the meeting. Mr. A. McGoun gave a reading, and Mr. J. R. Murray read an essay which we publish in full in this number. Messrs. Kavanagh, Ritchie, Campbell, McGoun, and R. C. Smith made brief comments on the essay and its subject. As Mr. A. G. Cross was absent, the motion of which he had given notice fell through. The other business, which was to have come before the meeting, was postponed on account of a point of order raised by one of the members. Mr. McGoun occupied the chair.

On Friday, 14th instant, Mr. C. J. Doherty gave a very interesting address, full of information, upon the "Ancient Laws of Ireland." There was a fair attendance of members, and an exceedingly pleasant evening was passed. Several of the members addressed the meeting after the President had finished. The following subject was chosen for debate on Friday, 21st instant: "Should the legislature interfere with a view to a

stricter observance of the Sabbath." Speakers: Messrs. McGoun, Oughtred, Ritchie and C. S. Campbell.

UNDERGRADUATES' LITERARY SOCIETY.

The last meeting for this session was held on the 7th instant. This meeting is to be regarded as a red-letter one in the calendar of the society's proceedings, for Prof. Moyse, fulfilling a promise made when he delivered a lecture before the society some time back, quietly dropped in, and, on invitation, presided. A humorous paper, entitled: "A Week's Camping," was read by Mr. Unsworth, and, though scarcely in the attic style, was much appreciated by the members present. As some of the appointed speakers, forgetting the duty they owed the society, did not appear, it was decided that an informal discussion of the question for the evening should replace the debate. So a number of the members proceeded to enlighten the meeting as to their ideas on the relative merits of science and literature as basis of a liberal education. Afterwards Prof. Moyse addressed the society and, though it would not be impossible to join issue with him on some of the points raised, yet the conclusion to which he came was one in harmony with the conviction of all whom circumstance, or partiality, has not led to adopt extreme views on the subject—the conclusion, namely: that while literature should be retained as the basis of a liberal education, science should receive a share of attention. One or two of the preceding speakers in the course of their remarks had attacked the study of words, and this the Professor thought himself called upon to defend. He did so on the ground of the importance of an exact use of words, which use could best be gained through a study of the etymology and history of words. But the exact use of words surely does not imply the use of them in their etymological signification, rather their use according to the practice of living masters. A correct and effective employment of language is better and more easily acquired by a study of the classics than by burrowing in the dust of roots and philological surmises, however interesting such burrowing may be.

GENERAL.

Six colleges, all denominational, are in process of establishment in Dakota.

EIGHTEEN is the proper age for young men to enter college, according to President Porter, of Yale.

Quiz, *Quip*, and *The Yale Harlequin* are among the titles proposed for the new illustrated paper at that college.

DR. POTTER, of Union College, at Schenectady, N.Y., will probably accept the presidency of Hobart College on his return from Europe.

THE Massachusetts Institute of Technology has now 443 students in the school of industrial science and 114 in the school of mechanical arts and the Lowell school of practical design.

MR. A. F. MURISON, of the Middle Temple, barrister-at-law, has been appointed Professor of Roman Law in University College, London. Mr. Murison is a graduate of the University of Aberdeen.

MR. J. BRILL, B.A., St. John's College, Cambridge, was recently appointed lecturer to assist the Professor of Mathematics at University College, Aberystwith. Mr. Brill was fourth wrangler in January, 1882, and was one of the selected candidates for the Professorship of Mathematics at the University College, Cardiff.

THE February number of the *Argosy* had an article somewhat after the style of Matthew Arnold, in defence of literature and the classics. It was well written and expressed sound views as far as it went. The Eurhethorian Society of the college has formed itself into a parliament. The exchange editor seems to be engaged in an unseemly wrangle with the King's College *Record*.

PROFESSOR BAYLEY BALFOUR has been elected to the Sherardian Chair of Botany in Oxford University. Professor Balfour, it will be remembered, took part in the transit expedition to Rodriguez, and later conducted a survey of the island of Socotra,

under direction of the Royal Society. The results of these expeditions are published in the "Transactions of the Royal Societies of London and Edinburgh."

HEREAFTER only two weeks of vacation will be given to Yale at Christmas, the other week being put into the long vacation at the close of the college year in summer. Owing to the recent rumors that unhealthfulness prevailed in the college the dormitories have been inspected and also the wells on the premises, and the result of this investigation has been that the authorities are perfectly satisfied that nothing is to be feared from these sources.—*University Quarterly*.

THE friends of women's education have made a move forward at Oxford, and notice is given of a statute just promulgated by which the university examinations for "Honor Mods.," and those in mathematics, modern history, and natural science will be thrown open to women. Hitherto women students at Oxford have had a special system of Honor and Pass schools of their own, constructed by the delegates of local examinations, and assimilated as far as possible to the regular university examinations.

THE McGill University *Gazette* complains of the inanition and want of interest manifested in their Literary Society. We would advise them to make some approximation to parliamentary procedure as has been done with so much success in our own Society. The appointment of permanent leaders from each year charged with the responsibility of bringing out members and providing speakers has worked well with us. The only difficulty experienced is in hitting upon a principle of division. Most would object to political lines being drawn; but perhaps, as politics are never discussed, that mode of dividing is the best that offers. The division made, and leaders from each year being chosen, an emulation at once arises which infuses animation and earnestness into discussions.—*Varsity*.

THE late Professor Sophocles was first "brought out," it is said, in 1836 by two Yale tutors, Messrs. N. P. Seymour and S. C. Brace, who had known him at Hartford, where he was living in obscurity with the MS. of his Greek grammar packed away at the bottom of his trunk. They invited him to come to New Haven, and the Yale people at once made him at home, giving him the nominal position of assistant to Professor Gibbs, the Hebrew scholar, who was then librarian, in order that the young Greek might be entitled to a room in the chapel building where the library was kept. Soon some of the tutors formed a class, to enjoy his reading and exposition of Aristophanes. Then a Hartford publisher got his grammar printed at the Cambridge Press, and at last Professor Felton drew him to Harvard and kept him there.

We received lately the December number of the *Epsomian* with a supplement. The latter contains an account of the annual play, which seems to have been very successful this year. Henry IV. was the play chosen, and all the young amateurs appear to have acted their parts unusually well. One-half of the regular paper is taken up with football and athletics in general, in which we cannot be expected to be very much interested. "A Visit to Southend and Rochester," "Along the Coast of Yorkshire," "A Visit to Ireland," are the titles of some of the short articles which made up the rest of the number. The writer of the last of these closes with this sentence: "Next morning the wind being favourable, we set sail home, having seen some of the prettiest places in Ireland, and, therefore, in the world, in our four days' tour." Marzipan is not far wrong.

MR. FRANCIS ELGAR, naval architect of the city of London, who was unanimously elected a short time ago to the chair of naval architecture in the University of Glasgow, recently endowed by Mr. John Elder, is a Fellow of the late Royal School of Naval Architecture and Marine Engineering, and a member of the Council of the Institution of Naval Architects. He has had great experience in the design and construction of war ships for the British and foreign navies, and also of mercantile vessels. He investigated the causes of the disasters which befell the *Daphne* and *Austral*; and upon his evidence the rulings were based at the official inquiries in both cases.

The new professor is the first who has been appointed to a university chair in Great Britain on account of his attainments in the science of naval architecture.

THE Rugby Union Football Club has taken time by the forelock in the matter of the Intercollegiate games. At a recent meeting it was decided to favour the project in every way, and to endeavour to fix the annual match on a day that would be suitable likewise for the sports. The double event ought to be of much interest either in Toronto or Montreal, and certainly large numbers of undergraduates would take the opportunity of visiting the sister University, either as competitors or spectators. Our athletes would have some worthy object to train for, and their ambitions might rise higher than the Residence cake, if this meeting were established. The scheme is, in fact, just the one to infuse the necessary energy into an almost effete college institution, and we trust that it will be advanced with vigor.—*Varsity*.

UTICA, Feb. 16.—The faculty of Hamilton College have sent circulars to all the parents of the members of the senior class, in regard to the bolt from recitations. The two members who were suspended from college belonged to the class of '84, and the whole class numbering forty-nine, resolved to stay away until the two men suspended were reinstated. The majority of the members went to their homes to-day. The faculty of the college held a private meeting this afternoon. President Darling said the rebellious spirit of the students must be broken. The affair will throw a disgrace over the whole college and will reflect badly on the discipline of the institution. After some deliberation the faculty decided to defer their action until next week. It is generally believed that the faculty were too harsh in suspending the students, who were expected to be back in their places next week.—*New York World*.

TRINITY college has received all told from the late Colonel Northam and his estate nearly \$250,000. In the spring of 1881 Colonel Northam made the handsome gift of \$40,000 for the erection of the fine central building which connects Seabury and Jarvis halls. It has been completed and bears Northam's name. By his will, \$50,000 was left for the endowment of a professorship, which the trustees have established in the department of history and political science, and \$75,000 for the general purposes of the institution, besides \$12,000, subject to a life interest, which will be an addition to the college library funds. By the will of Mrs. Northam the college will get about \$60,000 more, making in all from this one estate an aggregate of about \$250,000. An effort now making by the New York alumni, and through them the alumni throughout the country, is expected to result in the raising of money enough to build a fine house for the president of the college and to thoroughly equip the institution with apparatus.

THE proceedings at the annual meeting of the Intercollegiate Press Association, held at Harvard College, were made public some time ago. After some discussion, the following-named officers were elected for the coming year: President, Mr. Wakeman; vice-president, Mr. Norton; the Athenæum was elected secretary. The president, the Acta Columbiana and the Brunonian were made the board of reference. There was a good deal of discussion about the work and purpose of the association, and the result was a resolution to this effect:—That the Acta Columbiana should be made a central bureau, that every paper in the association should make up and send to the bureau each week an epitome of its college news, and that the Acta should print and send to all the members the news thus gathered. Each paper has a corresponding secretary, who is elected out of its own board, as heretofore, and whose business it will be to make up the epitome. The Herald-Crimson, being a daily, is excused from sending an epitome, as its own printed columns are seasonably available at the central bureau. The next meeting will be at Providence, and it is hoped the membership will be considerably increased in the meantime.

WHAT the condition of the college would be without a system of athletics is a question already partly answered by what has been said in meeting the charges against the system. We can

understand, also, the effect of abolishing the present system by calling to mind the disorders reported in colleges in which no such system is allowed to exist. The revolts against authority and the great disorders between classes now occur with the most frequency not at colleges which have the greatest number of students and the most extensive athletic organizations, but at the colleges in which the students either are not able or are not allowed to establish such organizations. The disorders which used to occur in New Haven thirty or even twenty-five years ago ought to convince any candid man that, however great the present evils of college-life are *with* athletics, the past evils *without* athletics were worse. On one occasion in those "good old times," in consequence of a conflict between students and town boys, a cannon was brought before the college buildings to demolish them. The writer remembers another occasion when there was a collision between students and firemen, and one of the firemen was mortally wounded by a pistol-shot. That night the dormitories were bolted and barred and the students acted like a besieged party, and were making preparations for a possible fight the next day. In those same good old times there were more frequent disturbances between classes. There were snow-ball fights, too, on the campus, to the great destruction of window-glass. According to the testimony of men in the college in those days, drunkenness was more common. Certainly within the last twenty years the college sentiment with regard to intoxication has undergone a change for the better. Before that period a student given to this vice did not necessarily lose caste among his fellows as he does at this day. The pressure of college opinion is against dissipation. It is absolutely necessary for the athletes to abstain from it. Being taught the evil effects of excesses upon their strong men, the university is not slow to see that intemperance is a wrong and evil for all men.—PROF. E. L. RICHARDS, in *Popular Science Monthly* for March.

THE resolutions lately submitted to the different college faculties are in general adverse to professionalism in athletics. Harvard has accepted them. Yale, Princeton and Brown have not yet been heard from, but it is believed that Princeton will follow Harvard's lead, and that Yale and Brown will not accept the proposition. The committee recognize the advantage of physical training, and submit that the trainer should be a man of character and ability, and should be made dignified by the support of the college faculty. The first resolution is that "every director or instructor in physical exercises or athletic sports must be appointed by the college authorities, and announced as such in the catalogue." But as athletic sports among students should never become a business, and since the tendency of a desire to win always results in an increasing employment of trainers whose influence is likely to be pernicious, the second resolution provides that "no professional athlete, oarsman or ball-player shall be employed either for instruction or for practice in preparation for any intercollegiate contest." And it is desirable on the whole to continue intercollegiate sports; but in order to have them more generally played in the colleges themselves, and to avoid the loss of time caused by too many contests at a distance from home, it is resolved, thirdly, that "no college organization shall row, or play base-ball, football, lacrosse or cricket, except with similar organizations from their own or similar institutions of learning." Moreover, in order to help obviate the frequent unpleasantnesses and disagreements in intercollegiate conventions of undergraduates, a faculty advisory committee is provided for in the resolution that "there shall be a standing committee of one member from the faculty of each of the colleges adopting these regulations, whose duty it shall be to supervise all contests in which students of their respective colleges may engage, and approve all rules and regulations under which such contests may be held." Again, college men not only frequently give too much time to athletics, and so raise the standard of successful candidature for the teams too high, but they sometimes come back to one of the schools to help keep the championship for their university; so it is provided, fifth, that "no student shall be allowed to take part in any intercollegiate contest as a member of any club, team or crew for more than four years." And, owing to the excitement consequent upon games with

professionals and the resulting evils, it is resolved that "all intercollegiate games of base-ball, football, lacrosse and cricket shall take place upon the home grounds of one or the other of the competing colleges." The seventh resolution provides that "no intercollegiate boat race should be for a longer distance than three miles," and was put in to do away with the strain upon the system common in a four-mile race; it was inserted the more readily because races are almost always decided before the end of the third mile. Lastly, in order that the different colleges may be on an equal footing, it is provided that "the students of colleges in which these resolutions are in force shall not be allowed to engage in games or contests with the students of colleges in which they are not in force."—*Boston Globe*.

CLASSICAL AND MODERN INSTRUCTION.

To the Editor of *The Evening Post*:—Sir: As the contest over the classical question is still going on in our schools and colleges, and especially since Harvard (whatever she may do for Greek as an optional study) seems to be on the eve of ceasing to require it as a requisite for admission to courses leading to the B.A. degree, I trust you will print the subjoined extract from a letter received a few days ago from Head Master Wilson, of Clifton College, Clifton-Bristol, England. Clifton College, as is well-known, is about the best example of a large school for boys founded within our own generation, and giving both the classical and so-called "modern" courses of instruction side by side. It is very much like a combination of the Prussian Realschule and Gymnasium, but under one head master and one Faculty of instruction. The masters are almost without exception University men, and several of them teach in both "sides" of the school. These two "sides" are called the "classical" and the "modern" respectively. The classical side has its central point of instruction in Latin and Greek, together with the usual complement of mathematics and English studies, as well as modern languages and elementary science. The modern side differs principally in having no Greek and less Latin, with a corresponding increase in the lines of mathematics, science, and modern languages. The number of masters is in the neighborhood of fifty, and the boys number about six hundred, nearly all from England and Scotland. Their age is about the same as that of boys at the other great English schools or in the Prussian Gymnasium. Clifton College, as nearly as it may be described in brief fashion, is the most successful recent experiment in boy's education, and combines the best part of the old Rugby idea again revived, with approved later appliances and methods. It was my good fortune to visit it in 1881, and it seemed to me the best-proportioned and most symmetrical school I have visited. After quoting with approval the opinion of the University of Berlin on the Greek question, the head master of Clifton says: "The German 'opinion' is precisely parallel to our own small local opinion, based on the observation of results of education on the 'classical' and 'modern' sides of this large college. The moderns cannot hold their own; not in mathematics, though they devote more hours than the classical side to mathematics, nor in German, though they begin earlier and give an equal time; nor in science. In French and drawing they are slightly ahead. And their education lacks unity and aim. But the parents will have it. Their foe is Greek. My doubt is whether Latin is worth preserving on the modern side. It dwindles rapidly. Of course something is due to the inferior home culture of boys whose parents choose the modern side; but eliminating as far as may be this cause, there still remains a marked inferiority in modern side education." The bearing of this upon the classical question as now agitated in this country is sufficiently clear. But it also bears against the folly of abolishing Greek even as preparatory to scientific research, and the scientific university courses, and even more strongly against the supreme folly of giving up Greek, the fundamental literary language, as a prerequisite for the B. A. degree, the only degree now left to represent literary culture. "Rabidly classical" men, as the *Popular Science Monthly* calls them, could just as fairly demand that geometry, for instance, should be no longer required in the mathematics asked for entrance to our scientific schools.

ANDREW F. WEST.

PRINCETON COLLEGE, February 28.

Between the Lectures.

TIME is money; of course it is, or how could you "spend an evening."

WHEN does a man have to keep his word? When no one will take it.

CONUNDRUM.—Why is the Science Summer Report not like the Derby? Because the favorite generally wins.

WHEN Jonah's fellow-passengers pitched him overboard they evidently regarded him as neither prophet nor loss!

"WAKE up and pay your lodging," said a deacon, as he nudged the sleepy stranger with the contribution box.

WHY is a man riding fast up hill like another taking a little dog to a young lady? Because he is taking a gal-a-pup.

A LIBRARIAN, arranging his books according to their subject matter, put "Irish Bulls" under the head of agricultural.

"SHE stoops to conquer." Can this refer to the fond mother who bends over her wayward boy with a number five slipper?

A BOSTON paper is "in favor of women voting if they want to." A Western paper "would like to see the man who could make them vote if they didn't want to."

AN old lady announced in court that she had no counsel—that God was her lawyer. "My dear madam," replied the judge, "he does not practise in this court."

SOME one remarked to Plunkett, "Well, you see—'s predictions have come true." "Indeed!" said Plunkett; "I always knew he was a bore, but never thought that he was an auger."

PROFESSOR (looking at his watch): "As we have a few minutes, I shall be glad to answer any question that any one may wish to ask." Student: "What time it is, please?"—*College Journal*.

"WHAT can a man do," asked a green 'un, "when a sheriff is coming up to him with a writ in his hand?" "Apply the remedy," said another. "Apply the remedy—what remedy?" "Heel-ing remedy."

PROFESSOR to class in surgery: "The right leg of the patient, as you see, is shorter than the left, in consequence of which he limps. Now, what would you do in a case of this kind?" Bright Student: "Limp, too."

A WOMAN is like ivy—the more you are ruined the closer she clings to you. A vile old bachelor adds: "Ivy is like woman, the more it clings to you the more you are ruined." Poor rule that won't work both ways.

A FRENCHMAN writes in a Paris newspaper that "a French major is a man who has three decorations. The third was given him because he had two, the second because he had one, and the first because he had none."

A CORRESPONDENT has sent a piece of poetry with these words: "The following lines were written more than fifty years ago, by one who has for many years slept in his grave merely for his own amusement!"

VERY SERIOUS.—An M. D. being sent for by a quack, expressed his surprise at being called in on an occasion apparently trifling. "Not so trifling," said the quack, "for I have, by mistake, swallowed some of my own pills."

A RICH contractor was holding forth upon the instability of the world. "Can you account for it, sir?" he asked, turning to Foote, the comedian. "Well, not very clearly," he responded, "unless we suppose it was built by contract."

STUDENT, reading *Merchant of Venice*: "And yet a maiden hath no tongue but thought." Prof.: "What does that mean?" Student: "I fail to get any meaning whatever. I should think it ought to read the other way."—*The Dartmouth*.

A CHILD, when told that God was everywhere, asked: "In this room?" "Yes." "In the drawers of my desk?" "Yes everywhere—He's in your pocket now." "No, He ain't though." "And why not?" "Tauth, I ain't dut no pottet."

"Do you like to go to church?" said a lady to Mrs. Partington. "Law me, I do," replied Mrs. P. "Nothing does me so

much good as to get up early on Sunday morning, and go to church, and hear a populous minister dispense with the Gospel."

In a speech some time ago, Mr. Gladstone, treating of wills, used the following circumlocution to express unwillingness to think of death: "An effeminate dislike to the contemplation of that eventuality in relation to which the execution of wills is necessary."

"WHY, Mr. Jones, are you drunk?" exclaimed Mrs. J., as her husband came staggering into the house late at night. "N—no, my dear," said Jones, "n—not d—drunk, but only diz—dizzy f—from looking at the fel—fellows go round on their vlocipedes!"

I WOULD.

If a certain saucy maiden,
Whom you worship "just a few,"
Should remark, "The sleighing's splendid,"
I would go if I were you.

And if, further, she should mention
That the stars are set in blue,
That your bay's a perfect beauty,
I would hint the same thing too.

If while riding in that cutter,
With just room enough for two,
The seat appears to have no back,—
Ahem! I would if I were you.

Should the sleigh bells seem to whisper
What your heart is whispering too,
That her lips are very tempting,—
Then I would if I were you.

But if, through your cruel boldness,
A quarrel should ensue,
And she offers to forgive you—
Then I would if I were you.

If the pretty creature loves you
I tell you what I'd do,
Get a preacher in the morning;—
I would, sure, if I were you.

CLASS in Science, Sophomore reciting. Prof.: "Mr. B. can you give an illustration of a vacuum?" Mr. B., confused raises his hand to his head. Inference.—*Arcadia Athenæum*.

THE RECENT TRIAL; OR, THE LAW EXAMINATIONS.

By Thomas Carr Lisle. (After the Tichborne Trial in the Light Green.)

The Great Trial is ended! Yea, my brother, and other things are ended of which that is but a type, Looming Portentous; verily, a sort of fire-balloon of paper, or of papers rather; *Roman Law*, *Legal History*, and what not.

Men say "The results are out at last." The Results out! my poor brothers—nay; were the Results ever in? Surely there was no Result, rather other than that.

And yet, doth it not mean something, think you, this Trial of Strength, its examiners, envelopes with cards enclosed, and legal Inanities? Says it not, "Is there Knowledge in the land, O Israel?" "What is Knowledge?" said jesting Pilate, or, rather, *where* is it? Cry the question into the bottomless inane of this our world, and what answer? Nothing but an inarticulate response of examination papers, examiners, and such.

Yea, they mean something, these examiners and papers and envelopes and pens and ink and cards. A Pale-faced, Goggle eyed, Unwashed Band have said so much, have said so with lifting of hands and Reverence—we fear somewhat of the Rotatory Calabash kind. They mean this much, which is, perhaps, somewhat other than Eocene Fossilisms would have them mean. They mean *this* much. This University of ours believes no longer in Knowledge, believes rather in a kind of *sham* Knowledge, a stucco business, much to be lamented; at least, by all such as hold their soul for a purpose other than to save salt to keep them from Rottenness, Stinking and utter Unsavouriness. "They say unto us, make brick, and no straw is given unto thy servants." So might cry our men of law, lacking knowledge to work upon; but for straw they cry *not*, thinking to make brick without straw; and they make *no* brick, rather Falsity, Puffery, and Unlaw.

O, great Examiners! these matters of thine call with a tolerably audible voice of Proclamation, and a universal "*oyez*," and we "poor angels" may know that it was verily meant in earnest that same Phenomenon, and had its reasons for appearing there—in Molson's Hall—trying to separate the wheat from the goats, the chaff from the sheep.

And what is the outcome, ask Practical men, of all this? What is the import of the matter to us who are not law students? Verily, my friends, Nothing. The Outcome of eight days' sittings, gallons of ink, hundreds of envelopes and cards, and clackings in the Library is little other than—for the goats, the Blackness of Darkness; for those who are not goats, Parchments, fees and a Rampant Joy, wholly Insuppressible, Irrepressible, and Mad.

After all, are not these examinations Chimæras generally? But better than Chaos, say the examiners, at least tolerabler, impressibler, beneficenter than mere Chaos, articulate or inarticulate. Law Students at least have a *Meaning*, must have a *Meaning*; state some Fact or Facts, intelligibly, so that men may say "Thus thinks a Man, whether he think wrong or right."

And the Late Trial was mad, utterly mad, with no Knowledge of Law, hardly even *Unlaw* in it, but Confusion and Nonsense as of the Pit and Abyss of Stupidity.

Did the Insanity thereof dawn upon many, think you? One might have hoped so, have hoped that such had been the *Outcome* which Practical Men require. One might have hoped that the Sense of the World, Judicial and Otherwise, would have got itself resuscitated from Asphyxia, or proved for ever irresuscitable. But instead, thereof, we have Dinner Subscription-list actually now present, and Impending Ominous Convocations, Valedictories, and the like.

But, my friends, such things will not *last*, at least not longer than repentance in a lawyer. It is very notable how these Parchment Kings strut along in their gorgeous apparel. Escort it not thou, my brother. Say unto it rather, "Loud blaring Nonentity, no force of gowns, spectacles and books can make thee an Entity. Thou art a *Nonentity* and deceptive Simulacrum."

We won't go home till morning! Dinner! Toasts! Brandy! Hic—ic—Kick-up!

Results of Examinations.

FACULTY OF LAW.

Medal Competition:—C. A. Duclos, B.A., 618; Alex. Falconer, B.A., 617. Maximum 700.

The Dean's Prize:—C. A. Duclos, 98. Maximum 100.

Thesis Prize:—Alex. Falconer.

Third Year:—Alex. Falconer, 534; Duclos, 527; F. S. MacLennan, 468; N. T. Rielle, B.A., 458; K. R. McPherson, B.A., and F. McLennan, B.A., 430; J. H. Rogers, B.A., 437; J. S. Buchan, 436; Cullen, 401; Cook, B.A., 392; Baril, 330. Maximum 600.

Second Year:—Struthers, 544; A. W. Smith, B.A., 500; H. Hague, B.A., 485; A. G. B. Claxton, 455; G. O'Halloran, B.A., 452; R. A. E. Greenshields, B.A., 450; H. J. Duffett, B.A., 422; J. K. Cameron, B.A., 379; Joly, 378.

First Year:—Brown, 430; J. Ralph Murray, B.A., 429; R. J. Elliott, 425; A. Bryson, 370; Pollette, 349. Maximum 500.

J. Mackie passed.

FACULTY OF MEDICINE.

The following students have passed the final examinations for the degree of M.D.C.M.:—Addison, Barrett, Church, Cook, Davies, Duncan, Elderkin, Ferguson, Gooding, Graham, Hutchison, C. H. Johnson, Wyatt, Johnson, Lander, McInerney, McClure, McLean, Merritt, Nelson, O'Brien, Porteous, Renner, Ross, Rowell, Ruttan, E. H. Smith, D. Smith, H. E. Smyth, Walker.

In the primary examinations the following forty-five passed:—

J. H. Armitage, Newmarket, Ont.; H. S. Birkett, Hamilton; D. A. Cameron, Strathroy; J. L. Clarke, Waterloo, Que.; D. Corsan, Woodstock, Ont.; M. A. Craig, Glen Water, Ont.; W. C. Crockett, B.A., Frederickton; W. W. Doherty, Kingston, N. B.; J. L. Duffet, Leeds, Quebec; J. Elder, B.A., Huntingdon, Quebec; T. M. Gairdner, Bayfield, Ontario; J. B. Gibson, Cowansville, Que.; G. J. Gladman, Lindsay, Ont.; J. H. Y. Grant, Ottawa; Smith Guston, London, Ont.; P. H. Hughes, Strathroy; J. A. Kinloch, Montreal; J. M. McKay, River John, N. S.; E. P. McCollum, Duart, Ont.; H. J. McDonald, Alexandria, O.; F. G. McGammon, Prescott; W. J. McQuaig, Vankleek Hill, Ont.; J. W. McMeekin, Chesterfield, Ont.; G. F. Palmer, Ottawa; A. T. Platt, Picton, Ont.; N. G. Powne, Nashville, Tenn.; — Pringle, Cornwall, Ont.; A. Raymond, Moulinette, Ont.; G. H. Raymond, B.A., Springfield, N. B.; F. D. Robertson, Lennoxville, Que.; W. M. L. Rowat, Manotick, Ont.; F. J. Seery, Frederickton; A. J. Schmidt, Faribault, Minn.; W. A. Smith, Montreal; A. R. Turnbull, Russell, Ont.; W. W. White, B.A., St. John, N. B.; F. J. White, Green's Pond, Nfld.; C. W. Wilson, Cumberland, Ont.; J. F. Williams, Barrie, Ont.; D. J. G. Wishart, B.A., Madoc, Ont.; A. N. Worthington, Sherbrooke.

Of the above seventeen took first class honours and eighteen took second class. On the honour list Mr. Smith Guston, of London, Ont., took first place, being closely followed by Mr. N. G. Powne, of Nashville, Tenn.; Mr. H. S. Birkett, of Hamilton, was third; J. A. Kinloch, Montreal, fourth, and J. Elder, B.A., Huntingdon, fifth.

The prize for the best examination in botany was taken by Mr. N. G. Powne. The herbarium prize was taken by Mr. J. E. Gray, Coldstream, Ont.

The following did not go up for their full primary list but passed in the subjects mentioned: L. H. Carter, Picton, Ont., passed in materia medica, physiology and practical anatomy. D. McG. DeCow in materia medica, physiology and chemistry. J. E. Gray in materia medica, physiology and anatomy. H. V. Johnstone in physiology. T. J. Haythorne in materia medica and chemistry. R. A. Kennedy in materia medica and physiology. R. C. Kirkpatrick in materia medica. V. H. Morzan in materia medica, physiology and anatomy. E. McKay in materia medica and physiology. J. G. Owens in materia medica and chemistry. T. H. Orton in materia medica, physiology and anatomy. A. Poole in materia medica, physiology and chemistry. L. F. Ross, B.A., physiology, materia medica and chemistry. G. C. Stephen in materia medica, physiology and chemistry. A. F. Schmidt in materia medica, physiology and anatomy. H. P. Wilkins in materia medica and chemistry. J. F. Williams in materia medica and physiology. G. H. McMillan in physiology and chemistry. W. D. H. Brown, chemistry. K. Cameron, chemistry. E. H. Earl, chemistry. J. Graham, chemistry. A. Grant, chemistry. J. Pomeroy, chemistry. — Stewart, chemistry. W. C. Cattenach, practical anatomy.

The results in the medal competition have not been announced as we go to press, but it is rumoured that the medal in the final year has been awarded to Wm. A. Ferguson, B.A., and the Sutherland gold medal to John Elder, B.A.

❖ EXAMINE YOUR BILLS ❖

Ladies will do well to examine their Dry Goods Bills for the last few months, as we are told that Extravagant Prices have been charged in Montreal for all kinds of Fingering Wools and Yarns.

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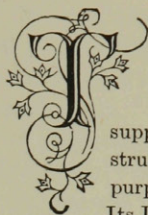
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SESSION OF 1884-85.



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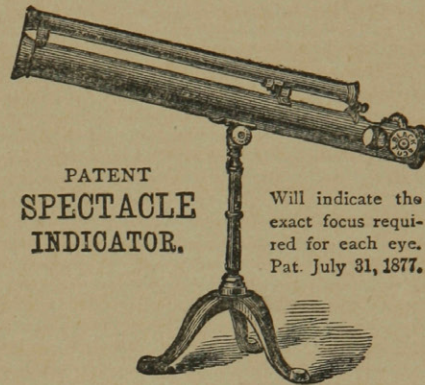
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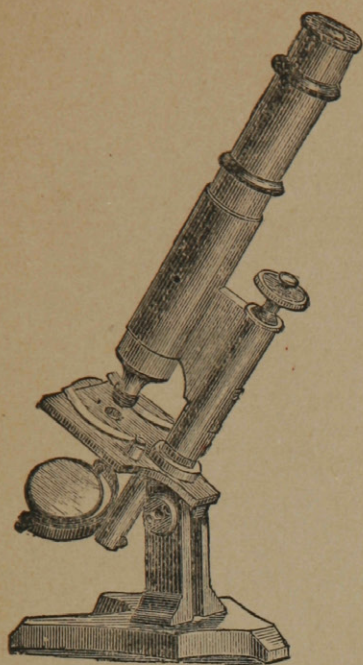
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